

# CHRISTIAN ENDEAVOR LEADERS TO THE SUNDAY JOURNAL.

## NEW YORK'S LOCAL UNION.

Librarian Stevens Writes of the Work Being Done in This City.

The New York City local union of the Christian Endeavor was organized May 24, 1888, in the Central Presbyterian Church, Rev. W. Warren Giles, Rev. W. C. Bittling, Rev. W. H. T. McEwen and Rev. W. H. H. Todd have each served as president of the union.

The union has grown from thirty-one societies in 1888 to one hundred and thirty-seven in 1896, having in all a membership of nearly ten thousand. The society is not only interdenominational, but international, interracial, and in fact, as it has been said, "inter-everything."

Each member is pledged to read the Bible and pray each day, and attend church services. They hold a separate meeting from the regular church services at least once each week, which is devoted to spiritual exercises exclusively.

Ninety-five societies gave last year \$9,000 in missions, besides which several societies sent missionaries in the foreign field. There is also exerted in behalf of the seamen, as well as among the missions of the city.

The societies formed among the sailors are called "floating societies." These societies are furnished with "comfort bags," which contain needles, thread, buttons, thimbles, scissors, court plaster and a New Testament, all of which helps to make "Jack Tar" a better man while on his voyage.

Not unlike our colleges, the local union has its colors, and does not hesitate to show them. The blue and white may be seen in profusion on all public occasions. The Fulton street noonday prayer meeting is presided over one day each week by the Endeavorers.

The juniors occupy an important place in the work of the local union. They are the recruiting ground for the senior societies. They number one hundred societies, with a membership of three thousand. Mr. Percy J. S. Ryan, the enthusiastic leader of this band of Endeavorers, never tires of his work.

Mr. W. L. Amerman is president and H. Kimperts secretary of the union. Mr. Amerman is the first layman to fill this position during the past year speaks for the efforts of these two leaders.

The New York local union sent a train of information acquired there will be disseminated throughout the New York Union by means of "echo meetings," to be held in churches in each of the districts.

A few brief notes of recent events will



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show what Christian Endeavorers are doing in New York.

At Emanuel Baptist Church, with the aid of the Bible classes in the Sunday school, the Endeavorers were able to give a dinner to fifty poor people.

At Allen Street Presbyterian Church they collected \$50 to help one of the members educate herself for Christian work.

At Grace Presbyterian Chapel the society has just renovated the meeting room with handsome chairs at a cost of \$54. The money was raised by the members and juniors in dime or larger subscriptions.

At the Union Reformed Church our society has pledged \$50 for missions this year. A fair is to be held this month under the auspices of our society, the proceeds to be given to the support of the church.

The First Collegiate Reformed Church, one of our Endeavorers are setting as missionaries, going to homes and selling the Word, distributing Bibles and helping materially. Once a month they hold a prayer meeting at the home of a person not belonging to the church. They are helping the Woman's Temperance Union in holding services in Harlem prison.

At the Washington Heights United Presbyterian Church, since October, 1895, \$300 has been raised by the society for the building fund.

At the Marble Collegiate Church, under the auspices of the Good Citizenship committees of our Christian Endeavor Society and Brotherhood of Andrew and Philip, we started a class for the study of government. Our young people are now formulating plans to raise sufficient funds to support our own missionary.

At the Church of the Strangers there were nearly ninety members, thirty-four represented on the various committees, and a junior society of nearly forty members.

The Endeavorer, edited by Messrs. Stevens, Beams and Kimperts, is the official organ of the local union. It is the individual work of each society that is by far the most important. The New York organization stands for interdenominational effort and concerted action, but these are subordinate to the vital principle of Christian Endeavor—"for Christ and the Church."

W. F. STEVENS, Librarian Railroad Branch Y. M. C. A.

## DR. CLARK AND FAMILY.

Editor William T. Ellis Writes a Personal Sketch of the Founder.

Behind every movement is a man. He in whose brain Christian Endeavor had its genesis is a man peculiarly worthy of note.

It has been in his power to blast this growing society by any acts of indiscretion or self aggrandizement. That he has not done so, that has led it on to greater and nobler heights, is a matter of common report.

For Francis E. Clark, the founder of the Christian Endeavor Society, has become one of the foremost figures in the religious world. As is fitting, he is yet a young man, having been born September 12, 1851.

Although of sturdy New England parentage, he himself was born in the town of Aylmer, Quebec, a fact whose significance has often been commented upon by persons viewing the international character of the movement of which he is the leader. In early life Dr. Clark lost his father and mother, and he was adopted by an uncle, Rev. E. W. Clark, of Amherst, Mass.

Although he removed from this town in boyhood, yet he has returned to it to make it his home, and one of the most charming residences of this beautiful suburb of Boston has been built by Dr. Clark. Here he entertains with ideal hospitality friends from far and near.

Dr. Clark's education was received in Kimball Union Academy, Dartmouth College, from which he graduated in 1873, and Andover Seminary, Williston Church, Portland, Me., destined to become historic as the birthplace of Christian Endeavor, was his first charge.

Dr. Clark had been four years the pastor in this parish before he organized the Christian Endeavor Society among his own young people. At that time he had no thought that the organization would extend beyond the borders of his own church.

Much less had he any idea that he was inaugurating a world-wide movement. In 1887 Dr. Clark, who had meantime accepted the pastorate of Phillips Church, South Boston, was called to surrender his



WILLIAM T. ELLIS.

ministerial duties and to become editor-in-chief of the Golden Rule, the official organ of the movement, and president of the United Society of Christian Endeavor.

That briefly is an outline of the life and work of "Father Endeavorer" Clark, as facetious friends often call him, none too much to his delight. In personal character and in activities his life is filled with interest.

He is a man of remarkably mild and sweet spirit, and his personality has won multitudes of friends for the society. In stature he is of medium height and build, with clear complexion and a kindly eye. The cares of the world have within a year or two added a tinge of gray to his hair, but even this does not mar the youthfulness of his appearance.

Socially Dr. Clark is a most delightful man, and his home at Amherst is constantly open to his friends. Above the portal of this house is written a greeting of welcome in thirteen languages.

And Dr. Clark has been heard to say that he means the welcome in every one of them. His home is filled with crucifixes and souvenirs collected by Dr. Clark on his trips abroad, especially on his journey around the world in 1892.

A family of four children share this home with Dr. Clark and his wife, herself a true helpmate for such a worker. The eldest child, a daughter, is a student at Wellesley College. The other three are boys—Eugene fifteen years of age, and Harold, seven and Sidney, five.

During the Summer Dr. Clark makes his home at Grand Beach, Me., where he is a neighbor of ex-Speaker Reed. Here he indulges his love for the bicycle and other mild athletics.

Naturally, his duties are many, for in addition to his traveling and speaking in behalf of Christian Endeavor—last year he travelled 57,000 miles in Canada, the United States and Mexico—he has an enormous correspondence and is a prolific writer. His office in Boston is a busy place.

Dr. Clark does all his writing by dictation, and it is his habit to seat himself before his desk in a large swinging chair, where, with one foot thrown over a knee, a letter or pad of note paper in one hand and his chin in the other, he swings to and fro dictating directly to the typewriter.

In addition to his editorial and Christian Endeavor duties, there are a multitude of callers who besiege him, among whom the man with an axe to grind is always present, and from all of this work one would suppose that he would become careworn and prematurely aged.

Yet there is no Christian Endeavorer in the ranks of the society who is more genial and cordial than its founder and chief promoter. Success has not at all turned his head, and he is still the same unassuming Christian that he has always been, a typical example of a Christian Endeavorer.

WILLIAM T. ELLIS, News Editor Golden Rule.

## AMONG THE LIFE SAVERS.

Rev. J. Lester Wells Writes of Endeavor Work in the Coast Guard Service.

It has been my pleasure for two years past to serve as secretary of a committee that has undertaken a special line of Christian Endeavor work in the life saving stations, lighthouses and lightships of America, the United Kingdom of Great Britain, the British provinces and all foreign lands. The international committee having this work in charge works under the auspices of the United Societies of Christian Endeavor. The headquarters for the work are in Jersey City.

The first service held in a life saving station was conducted by the Rev. S. Edward Young, on the New Jersey coast, in 1891. Since that time the movement has swept around the world, and the interest of keepers and crews has never abated in the least.

The International Committee, which includes representatives from all coast States and Canada, was organized in New York at the convention of 1892. At Montreal, 1893, representatives for England, Scotland, Ireland and Wales were added. As the way is open representatives will be secured for every nation on earth.

In addition to the present countries represented, we should extend our work South to Mexico, Central America, West India Islands, South America, New Zealand, Victoria, South Shetland, and all islands of the Western Hemisphere. Then from Great Britain as a starting point, in the



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Eastern Hemisphere, to France, Spain, Italy, the coasts of the Mediterranean, Black and Caspian Seas, Africa, Madagascar, India, Arabia, China, Japan, eastern and southern coasts of Asia, Australia, and neighboring islands, northern shore of Siberia, Sweden, Norway and wherever life saving stations are established or light-houses and lightships are located.

The men that we specially endeavor to reach are most of them practically shut out of society, and live lives of loneliness. They are located on isolated spots, some far-off island, a barren sand bar or rugged promontory far out at sea, away from home and dear ones, cut off from religious privileges, and in thousands of cases deprived of literary and intellectual benefits. They also stand in need of comforts which cannot be supplied them in their immediate vicinity.

The first and foremost object is to give these men the blessings of religious teaching. This is made the duty of the nearest Christian Endeavor Society. They are urged to visit the station and furnish a season of music and prayer.

Flowers and refreshments are also taken along and bestowed upon these heroes of the national service. When possible the stations are visited, but there are some that are inaccessible. It is possible, however, to give these isolated stations and far-off lightships the blessings of good literature, and we are trying to inaugurate a system whereby all the stations in the world will be the recipients of good, entertaining and instructive reading matter regularly from Christian Endeavor Societies.

Another way in which Christian Endeavor has helped these noble servants of world renown is by sending comfort bags. The comfort bags are filled with joy by the crews, and are made out of strong ticking, twelve by fourteen inches, or larger, with a string shirred in at the top, so as to open and close at will. In this wonderful little bag may be put buttons, needles, thread of different sizes, pocket scissors, pocket knife, bandages, bunch of white cotton, comb and sticking plaster, coarse and fine comb, brush, pair of woolen wristlets, mitts, yarn cap, muffer, pair of socks, tooth brush, automatic pencil, box of letter paper and stamped envelopes, safety pins, package of story leaflets, a Testament and a bright and cheery letter written to the recipient.

It is impossible to record in detail the results of this noble work. In fact, the work is too new to look for large returns, and yet we have facts sufficient to show that the cause moves grandly on, and that it has the hearty interest of the United Society of Christian Endeavor. Of all the crews heard from, only three thought it best not to hold meetings in their stations, and their reasons were considered satisfactory. Fifty-three stations the first year had regular services, two Sabbath schools and one church organized.

One station reported two meetings in two years, and another only one in six years and would be thankful for them every week. Some of the stations, being in or near villages, the surfmen attend church there. Earnest efforts have been made along this line, and the workers in one instance went fourteen miles in a rowboat to hold services in a station.

In the reports from the keepers, the general feeling expressed is delight at the thought of having the Endeavorers come to them in song and prayer, and they cordially extend their thanks for all such visits.

REV. J. LESTER WELLS, Jersey City.

## ONBOARD THE WAR SHIPS.

Chaplain Wood, of the Navy Yard, Writes of Endeavorers Afloat.

The stage sailor is pictured as an antique individual with a rolling gait, and grotesque hitch of the trousers, supplemented with a bulbous nose of fiery hue, and an assorted vocabulary of sulphurous expletives. Yet this nautical monstrosity never existed and does not exist to-day, save in the imagination of the playwright or novelist. Never was there a more libelous misrepresentation.

Go on board any of our modern naval vessels and select indiscriminately 100 men, and they will compare favorably, mentally and morally, and immeasurably superior physically, with the same number of men selected in the same manner from civil life. A great many have been reared in homes of respectability, with Christian fathers and praying mothers, and they are easily susceptible to religious influences, able to converse intelligently upon all the topics of the day, and many of them are



REV. JOHN M. WOOD.

men of more than ordinary attainments.

At our very gates are thousands of men of brawn and brains, representing four million tollers of the deep, whose needs are rarely thought of by the great majority of mankind; four million lost souls of the sea, huddled together in the ships of the world without God and without hope, for only 20,000 of them profess Christianity. Yet this class of men were very near the Master's great throbbing heart of love when he was here on earth. Christ's favorite disciples were three sailors—Peter, James and John—and all sailordom was highly honored when he called this illustrious trio of seamen to become fishers among men. Much of his time was spent among sailors, and fishing smacks upon the sea of Galilee.

There are to-day 9,533 blue jackets in our navy. A very able and efficient, but entirely inadequate corps, numerically, of naval chaplains, twenty-four in number, administer to their spiritual wants. It is to be hoped that in the not remote future every one of our ships of war may be provided with one of these officers. Commanding officers recognize that a Christian sailor is ever an obedient sailor, and that Christianity is always on the side of discipline. They welcome every agency tending toward the spiritual development of the men, and at the Brooklyn Navy Yard they are particularly kind in granting permission to hold religious services.

To Chaplain Donald McLaren, U. S. N., belongs the honor of organizing the Christian Endeavor Society in the navy. On the night of November 1, 1892, on the stage of the Library Hall, at the Navy Yard, he, with five men-of-war's men and myself, after asking Divine guidance, instituted right then and there the first Christian Endeavor Society in the United States Navy. From that small beginning has radiated an influence for right and righteousness that has made itself felt to the uttermost ends of the earth. That weekly infant has grown into a lusty manhood, and we number to-day a membership of 608, who have gone to the following ships, scattered all over the seas of the world, viz.: Amphitrite, Alliance, Bennington, Charleston, Cincinnati, Columbia, Concord, Cushing, Castine, Detroit, Dolphin, Essex, Fern, Franklin, Independence, Indiana, Katahdin, Lancaster, Lexington, Massachusetts, Maine, Massachusetts, Monterey, Marblehead, Massachusetts, Philadelphia, Richmond, Raleigh, San Francisco, Terror and Yorktown. This is a representation on thirty-five of the fifty naval vessels now in commission.

On several of these vessels, where no chaplain is attached, the men themselves hold meetings, and throw out the lifeline of a Saviour's love to their perishing shipmates. Services at the Navy Yard are held in the same hall where the society was organized.

The American Seamen's Friend Society, No. 26 Wall street, New York City, Rev. W. C. Stitt, secretary, under whose auspices we have the honor to labor, was organized in 1828, incorporated in 1833, and is one of the pioneer agencies of America in providing for the temporal and spiritual welfare of seamen. Its officers are prominent ministers and business men of New York, who have labored long, faithfully and unselfishly in this world-wide field in the spreading of the Gospel and religious work among seamen. The society is supported entirely by voluntary contributions. It strives to improve the social and moral condition of seamen by uniting the efforts of the wise and good in their behalf by promoting in every port boarding houses of good character, savings banks, register offices, libraries, reading rooms and the ministrations of the Gospel and other religious blessings.

It surely seems that the Old Testament prophecy that the abundance of the sea shall be converted to God is upon the eve of fulfillment.

JOHN M. WOOD, Missionary American Seamen's Friend Society, Brooklyn Navy Yard.

## THE GROWTH OF ONE YEAR.

Secretary Baer Tells How Christian Endeavor Is Spreading.

No up-to-date history of Christian Endeavor can be written. While the pen of the historian is writing a single page of manuscript, one new society has been formed, thus making his figures behind the times.

The society is speeding on at the rate of one new organization a minute, and an summary of its progress must be in a measure imperfect. Then, too, we speak only of those things that we do know, and of the thousands of unreported Christian Endeavor societies that exist in strange and out-of-the-way places, no record has been made, and, therefore, they do not appear on our membership rolls.

The story as we know it is thrilling enough. Christian Endeavor is growing in phenomenal fashion.

It has within it the seed of unfettered possibility, and those who are nearest to its heart to see most clearly its workings are the first to lift up their hands in amazement at its progress. And then, too, Providence cannot be measured with a plumb line.

There are things too mighty for figures, and the best part of Christian Endeavor cannot be reported in statistics. Like many other of God's agencies for widening Christ's kingdom, its height and depth cannot be bounded by any expression within man's possibilities.

It is my privilege to give you something of the area of Christian Endeavor as it spreads over this world. This, however, at

best, is but a frame for the picture that you can bring before your mind's eye quite as well as can any one else, if you will take a strong grasp upon the evangelized, evangelizing gospel truth, which is emphasized by thousands of soldiers of the Lord Jesus Christ, who are proud to fight for him under a common banner, with common methods of work, against a common enemy.

In 1881 there were two societies; in 1882, seven; 1883, 56; 1884, 156; 1885, 253; 1886, 850; 1887, 2,314; 1888, 4,870; 1889, 7,672; 1890, 11,013; 1891, 19,274; 1892, 21,080; 1893, 26,559; 1894, 33,751; 1895, 41,228; and to-day, after fifteen years, there are regularly reported societies to the number of 45,067.

Over thirty evangelical denominations are represented in this grand army battling for the right. The Presbyterians lead, numbering 8,019 societies; then come Congregational societies with 5,957.

Crowding fast upon them are the Disciples of Christ with 4,014. Then come the Baptists with 3,767, and so on by denominational divisions of the church universal, each one emphasizing faith in the divine-human person and atoning work of our Lord and Saviour Jesus Christ, as the only and sufficient source of salvation.

It is a matter of congratulation that the attitude of almost every evangelical denomination—with one exception—has become increasingly friendly to the society. Within the last few weeks, the Presbyterian Church emphatically and unanimously frowned upon any effort that might even seem to withdraw their young people from the Christian Endeavor movement.

It is so fully as to-day could Christian Endeavorers rejoice in the attitude of the denominations toward their society, with possibly the one exception referred to.

But there is a branch of our work that we will consider by itself—the juniors. In March, 1884, the first Junior Society of Christian Endeavor was organized in Tabor, Ia., by Rev. J. W. Cowan. And to-day there are hundreds of local unions of Junior societies.

No branch of Christian Endeavor has a larger promise of usefulness. In every way are the juniors being heard from. No convention programme, be it local, State or International, is complete unless generous provisions are made for the juniors and their work.

Last year 9,222 societies had reported. This year the Junior work has stepped forward indeed.

Notwithstanding it is particularly difficult to gather statistics from junior societies, we have actually enrolled 1,233 this year, making a total to-day of 10,355 junior societies which we know. Make way, I say, for the junior movement; it bids fair to rival any of the streams of Christian Endeavor that are making glad the city of our God!

I want to make something of a break right here, and refer to the work in other countries than ours. First, as to our own brethren and sisters in Canada. Our friends are made of the right stuff, and rally with us under the blood-stained banner of the cross, with the Union Jack in one hand, and the other clasped in one of ours, while we march by their side with the Stars and Stripes; and shoulder to shoulder we present a united front against the forces of sin, as soldiers of the King of kings, and Lord of lords. From all Canada there have been reports received from 3,270 societies.

JOHN WILLIS BAER, General Secret.

## WORK ON THE EAST SIDE.

Mr. Cayton Writes of Free Saturday Night Concerts in New York.

The Christian Endeavor Society of Mount Morris Baptist Church, New York, was formed on December 21, 1887, by the Rev. William C. Bittling, D. D., pastor. Since then the society has steadily progressed on all lines of Christianity, the most progress having been made in home missionary work.

As early as 1890 Gospel meetings were held in the Third avenue car stables, at 120th street and Third avenue. This work was continued for two years. Then missionary work was begun among the sailors on the ships and small boats anchored in the Harlem River. The work was blessed and continued so to grow that it was found necessary to secure a building. One was rented near the banks of the Harlem River.

Meetings were held here until the work of building the new Third avenue bridge was begun. Our building being situated on the land which was to be the bridge approach, a year's lease was secured upon a structure known as "The Old Ship." If the society had done nothing else this would have been a wonderful work keeping this place closed.

"The Old Ship" was, without exaggeration, the worst dive in Harlem. It had been a free-and-easy dance hall, where characters of the lowest types of both sexes congregated, drank and caroused. The place was given a thorough renovation, the gambling tables were removed, chairs were brought in and a platform built.

The preaching was done by the young men of the Christian Endeavor Society. No regular preacher except our own pastor ever preached to the men. The music was furnished by voluntary talent, and the choir consisted of young lady members of our society.

This was a big undertaking, as no fund was appropriated for this work by the church. It was only after earnest work that the money came. We had a well-organized Sunday school, and an industrial school.

We were again compelled to change our

quarters, and we moved to the Mount Morris building, on One Hundred and Twenty-third street, between Second and Third avenues. The feature of our work at this place has been something entirely different from that ever attempted before by a Christian Endeavor Society. While the idea is not original with our society, we are the first to take it up.

Our experience in working on the East Side showed us that a special effort must be made to reach "outsiders" and non-church goers. We were particularly interested in the young men and women who paraded up and down the upper East Side avenues and the workmen who lounged around the beer saloons, and the people who frequented cheap and degrading places of amusement.

It is estimated that some 40,000 people attend various places of amusement every Saturday night in New York City. How about the 400,000 who would like to be entertained?

We gave twenty-nine free concerts. The people came in large numbers. Men who were formerly in the habit of going home Saturday nights from work and who after supper would go to the gin mill and leave their families at home would attend the free concerts and bring their wives and children.

No trashy music was played or sung; good music was given. We agree with an eminent pastor, who in a recent sermon said:

"Among the first things created was the bird, so that the earth might have music from the start. This world, which began with a sweet serenade, is finally to be demoralized amid the ringing blast of the Archangel's trumpet, so that, as there was music at the start, there shall be music at the close."

Planos are a scarce article on the East Side of New York. The churches of New York, especially those located on thoroughfares, ought to open every Saturday night. Instead of the elegant organs being hushed, organ recitals with vocal and instrumental music should be given.

Any one of experience knows that there is more devilry done on Saturday night than on all the other nights together.

Our pastors are too busy to attend to these Saturday night meetings. So let our Christian Endeavor societies take them up. There is plenty of first-class talent that can be secured and a varied programme can be given each week.

People who seldom go to church attend these concerts and thus get in the habit of attending the other services. With us something is always either sung, played or shown upon the stereopticon which will interest and check people who are inclined to go astray.

GEORGE EDWARD CAYTON, President Mount Morris Baptist Church, Christian Endeavor Society.

Beginning in New England, Christian Endeavor was destined to spread rapidly over the country, because the times were ripe for it. Wide-awake pastors felt the need of some such organization.

They were longing and planning for increased usefulness and a livelier growth among the young people. They saw that the Sunday-school did not cover the whole ground, and it was manifest the young people's prayer meeting and kindred primitive methods did not meet the exigencies of the case.

The essence of the "old Gospel" is ever the same for all people of every age. But variety in methods of application may be as extensive as the peculiar types, characteristics and needs of those embracing it.

Planted in congenial soil, Christian Endeavor grew luxuriantly, and its seed was wafted by the winds of the Divine Spirit far beyond the limits that were even dreamed of by its founders. Within three years after its origin in 1881 societies began to spring up in the central Western States.

Leaders of Christian activity in Cleveland, St. Louis, Chicago, St. Paul and smaller centres quickly recognized the excellence of this unique organization. It was of the Church, by the Church and for the Church, its sphere of operations being primarily in the local congregation, and yet capable of a wide-reaching fellowship, conscious of no ecclesiastical bonds.

This happy combination commended itself to leaders everywhere that were moved by the spirit of the times. The rudiments of Christian Endeavor, both as to its activities and its fellowship, being already in existence, but little time was required for the mere surface work of bringing its forces into organized and working form.

The times calling for the movement, it spread like a contagion. But for this condition of things the rapid growth of Christian Endeavor to its present vast proportions would be one of the wonders of the century. As it is, the student of its progress sees nothing to wonder at. The growth is rapid, but natural, and the wonder rather is that in these times, so astray for better manhood and broader fellowship, the movement does not go with the wings of the wind and meet with a welcome everywhere.

Large numbers drawn together so hurriedly might suggest an untrained and purposeless mass. But not so. They are the active young people of the churches to which they belong, and they work for definite objects.

The society is pre-eminently spiritual, and serves as a training school for church workers. But the members aim also to

make their influence felt in practical affairs.

In the broad field of good citizenship they are active in contending with the forces of evil. The saloon in particular has been made to feel their power. For example, in the State of Indiana Christian Endeavorers were among the most potent factors in securing the passage of the Nicholson bill, a very rigid measure for the restraint of the liquor traffic.

In other sections they are equally active in the enforcement of the law, in guarding the ballot box, in restraining gambling and in whatever promises good to society. Under no circumstances, however, do they become partisan, or array themselves on party lines.

The idea prevailed at first not to have any organization except that of the local society. But State, district and local unions have of necessity come into being.

With no legislative functions, no power to control, these gatherings, large and small, have proven a mighty impetus in working out Endeavor results. State organizations exist throughout the South and West, and each State has its annual convention, giving point, force and enthusiasm to the work.

One of the latest of these conventions was that of the Lone Star State, at San Antonio. Fifteen hundred delegates, representing five hundred societies, were in attendance, the meeting being one of the most notable religious gatherings ever held in the State. Across the border a Mexican National Convention was held about the same time, President Clark, of Boston, visiting both.

Special mention might also be made of similar conventions held recently in Tennessee, Kentucky and other Southern States.

Notwithstanding the Methodists and Baptists have a separate organization for their young people, there are not less than 5,000 societies in the Southern and South-western States, while those of the Middle and Far West greatly exceed this number. The two combined constitute no inconsiderable part of the 45,000 societies in the world, with their two and a half millions of members.

W. J. DARBY, D. D., Trustee United Society of Christian Endeavor.

## IN THE SOUTH AND WEST.

Rev. W. J. Darby Tells How Christian Endeavor Spreads in Those Sections.

Beginning in New